juice, the vows, whatever is and whatever will be, and all that the Vedas speak of—to that the other (the individual self) is bound by illusion ".

It is mostly on these two verses that Sankara has built up a whole system of the philosophy of illusion.

Sankara declares creation—the world, the individual self, every object subject to time and space—as unreal, imaginary and illusory, proclaims God alone as the Only Reality, and ascribes to God a power under the name of *"May a Sakti"* (an illusion-producing power) which makes men mistake as real what is unreal. According to this theory, nature and man are mere appearances and are made to appear as real by the said *May a Sakti* emanating from God. On account of his ignorance, man is unable to realise his true nature and becomes subject to this bondage of illusion from the moment of his birth and obtains liberation from such an unreal world and ultimate absorption in the Divine essence only by a true knowledge of God. In order to give the reader a better idea of this *may a* doctrine, I shall give below extracts from what Sankara himself says in his commentary on the *Brahma Sutras.*

"Scriptural passages such as " when the Self only **is** all this, **how** should we see another ? (Brihadaranyaka 11-4-13) " declare that for him who sees that everything is Brahman in essence, the whole phenomenal world with its actions, agents, and results of actions-is non-existent".

Again, in reply to those who say that Sankara's doctrine of the unreality of the phenomenal world subjects the ordinary sources of knowledge, perception and inference to incredibility, he says :

" These objections, we reply, do not damage our position, because the entire complex of phenomenal existence is considered as true as-long as the knowledge of the Brahman as the essence of all has not

arisen, just as the phantoms of a dream are considered to be true until the sleeper wakes. For as long as a person has not reached the true knowledge of the unity of the Self, so long it does not enter his mind that the world of effects with its means and objects of right knowledge and its results of actions is untrue; he rather, in conse-